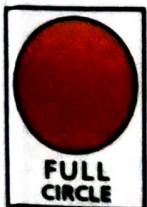


OSHO MEDITATION SERIES

OSHO



Live Dangerously





## OSHO MEDITATION SERIES

|                     |                                 |
|---------------------|---------------------------------|
| <b>MONTH ONE</b>    | <b>SURRENDER TO EXISTENCE</b>   |
| <b>MONTH TWO</b>    | <b>SAY YES!</b>                 |
| <b>MONTH THREE</b>  | <b>LOVE IS A FREE BIRD</b>      |
| <b>MONTH FOUR</b>   | <b>LIFE IS A GIFT</b>           |
| <b>MONTH FIVE</b>   | <b>STRANGER TO THE EARTH</b>    |
| <b>MONTH SIX</b>    | <b>BE A LAMP UNTO YOURSELF</b>  |
| <b>MONTH SEVEN</b>  | <b>ALONE WE FLY</b>             |
| <b>MONTH EIGHT</b>  | <b>LIVE DANGEROUSLY</b>         |
| <b>MONTH NINE</b>   | <b>I TEACH FEARLESSNESS</b>     |
| <b>MONTH TEN</b>    | <b>BECOME ONE WITH YOURSELF</b> |
| <b>MONTH ELEVEN</b> | <b>A DEWDROP IN THE OCEAN</b>   |
| <b>MONTH TWELVE</b> | <b>MEDITATION — AN ECSTASY</b>  |



Truth is unknown,  
and to know it one has to  
die to the known.

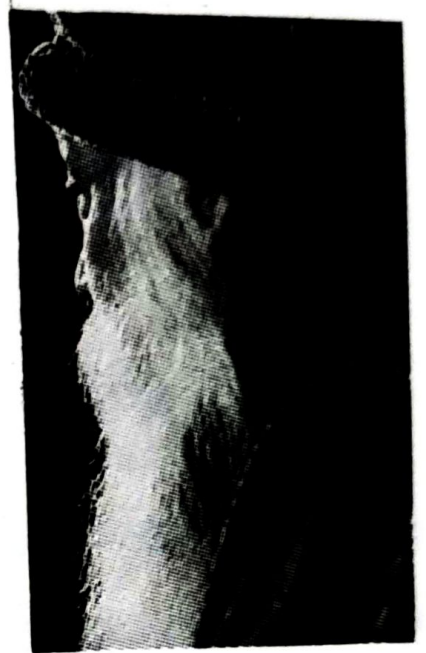
Once the banks of the known  
are left behind, one enters  
the ocean of the unknown.

Be brave and take the jump!

Into emptiness,  
the great emptiness!

Because that's where God lives.

Osho



# INTRODUCTION

The words on the following pages are extracted from talks the enlightened master, Osho, has given to His disciples and to other seekers visiting His commune in Pune, India. Most of the photographs were taken within the commune: Osho with His disciples and guests, seekers meditating, working, or simply being.

It was Osho's suggestion that the reader will find the book of most significance if it is used in the following way — that is, on first waking up, to read the passage designated for each morning before one's mind becomes engaged in the day's activities.

It is said that the last thought in one's mind as one falls asleep is also the first thought on waking. Perhaps the majority of us fall asleep with minds crammed with images from a television drama, with worries about the day that has passed and anxieties about the day that is to follow. A good many of us have trouble entering sleep at all. The pieces selected for the evening have been specially chosen for the night-time.

This series of twelve books is divided into twelve months, of thirty-one days each. "Month One" need not necessarily be the beginning of the calendar year but is the first month you begin reading. The passages have been designed to be read chronologically rather than randomly, as Osho's understanding of life is developed through each month.



The books have been planned in such a way that each day has a particular theme, and the subject of the morning and evening complement each other.

The quotations used for the morning contemplations are stimulating, sometimes pithy, sometimes exuberant — always endorsing a lively, total participation in the day to come. By contrast, Osho's words for the evening remind the reader of the significance of relaxation, expansion, melting, letting go.

Reading these passages is in itself a form of contemplation because, as Osho has said, the words of a mystic are not part of any kind of theory to be accepted or refuted; the reader is not asked to be a follower or a believer. In fact, it is not even the words themselves that are of significance, but rather what the words convey.

He explains: "(The mystic's) words carry a silence around them, his words are not noisy. His words have a melody, a rhythm, a music, and at the very core of his words is utter silence. If you can penetrate his words you will come across infinite silence.

"But to penetrate the words of a buddha, the way is not analysis, the way is not argument, the way is not discussing. The way is falling in rapport with him, becoming attuned with him, being in synchronicity with him. In that attunement, in that at-onement, one enters into the very core of the master's words. And there you will not find any sound, any noise; there you will find absolute silence. And to taste it is to understand the master.

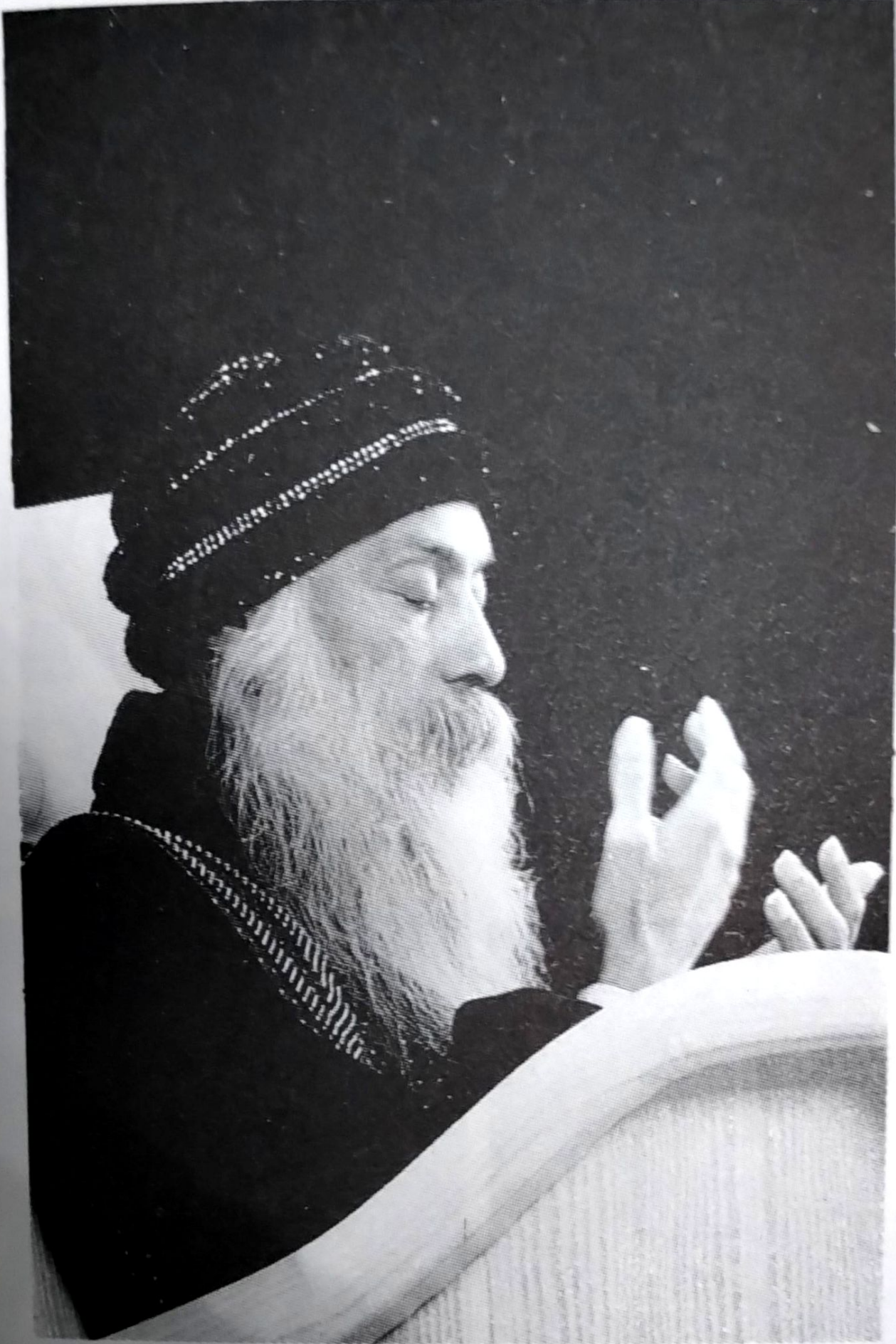
The meaning of the word is not important, remember, but the silence of the word.

“If what I am saying to you is becoming a reality in your life, who cares whether you remember my words or not? It is perfectly right not to remember them; any remembrance of the words will be an obstruction. Let only pure meaning spread to the deepest core of your being where words have no access, where only wordless meaning is able to enter.”

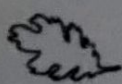
In fact, reading His words is more like listening to music than doing any mental exercise. Listening to music — or wine-tasting: take a sip, smell the bouquet and allow the flavor to tickle your spiritual palate.

*Ma Prem Maneesha*  
Pune, India

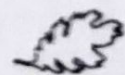




## OSHO MEDITATION SERIES



M O N T H   E I G H T



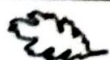


# MAN CONTAINS OCEANS OF BLISS



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Morning  
Theme



# LIVING ONE THOUSAND PERCENT



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## Evening Theme





The loveliest song is the singerless one. The song is beautiful when you are not the singer, when god is the singer, when you are just a hollow bamboo, a flute, when you simply allow god to flow through you, when you don't obstruct — that's all. On our part all that is needed is not to obstruct, not to interfere.

If we can allow god to flow through us then life is such a splendor, such a glory, that one cannot think it can be improved upon. One cannot even dream that there is any possibility of making it more ecstatic. It is impossible to imagine anything better once you are no more in the way and god is allowed to flow.

## CONTEMPLATION BEFORE SLEEP

**L**ove is the most shining star in the inner sky of your being. The outer stars are nothing compared to it. The outer is beautiful, but nothing compared to the inner.

And in the inner world love is the most shining star, the sun! It is the very soul of your inner world, the very source — go in and find it.

And when you have found it, share it, celebrate it.

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By giving birth to us existence has already accepted us. There is no question of the Last Judgment Day; I believe in the first judgment day — it has already passed, it is finished. The day god decided to create the world, that was the judgment day. That day he must have pondered, worried about whether to create the world or not, but he decided to create it. He decided it was better to create than not to create. He liked something more than nothing.

And whatsoever he has created, he is responsible for. I am not responsible, you are not responsible, nobody else is responsible. The whole responsibility is god's or existence's; whatsoever good is there belongs to it, whatsoever bad is there belongs to it.

We can close the chapter, we need not worry about it. One thing I can say to you: as one goes deeper into meditation one realizes that there is no question of any future judgment and no question of ever being worried. As you become silent you start feeling the love of god pouring from all sides. You suddenly become aware that you are being taken care of, that you are not ignored, that you are not something accidental, you are intrinsic to existence. God needed you, that's why he created you.





If you forget what it means to be light you will forget what it means to be delight-full, because they are two aspects of the same phenomenon. To be light is a basic requirement for delight to happen.

Delight happens only in light moods. Don't take life as a problem — it is not a problem at all. It is a mystery to be lived, not to be solved — enjoyed, danced, loved, sung, but not to be solved. It is not a riddle which is a challenge to solve. It is a challenge to explore, with wonder, with awe, just like a small child.

So learn to be cheerful; take things as fun. Everything has to be taken as fun; even death has to be taken as fun.

God is your inner voice. No priest is needed, you need not have any instructions from anybody about your life. But one thing has to be done, you have to move inwards so that you can hear the still, small voice. Once it is heard, once you know how it can be heard, your whole life is transformed. Then whatever you do is right.

Socrates says knowledge is virtue. By knowledge he does not mean knowledgeability, by knowledge he means intuitive insight, knowing. His statement is tremendously significant. Intuitive knowing is virtue. He does not say what is virtue and what is sin; intuitive knowing is virtue, because the man who knows intuitively, the man who can hear his own innermost core, is bound to be virtuous, he cannot be otherwise. It is inevitable. Once heard you cannot go against it because nobody can be so foolish, it is unimaginable.

I am not giving you a discipline, I just have to help you to listen to your own center and then to follow your own heart. That will be virtue, and that is real character, that is real morality. But it comes from your innermost core; it is nothing imposed from the outside.





Nobody is imperfect; hence nobody needs to be perfect. All that is needed is to live your life totally. Perfection is already there. We come from the perfect; hence we can't be imperfect. We are born out of the ultimate, we are waves in the ocean of god. So whatsoever is the quality of god is the quality of the waves.

If god is perfect, we are perfect. So the very idea of becoming perfect is absurd. There is no need to become perfect, everyone is already perfect. But we are not living that perfection in its totality, we are living at the minimum. We are not using our potential, we are using only a minor part of it — scientists say not more than seven percent. Ninety-three percent potential is simply lost. And it was already there, available for us to use. When you live a hundred percent you are really using the great opportunity that god has given you. And only at a hundred percent the transformation happens, never before it.

So my effort here is to make you love life as intensely as possible, to live each moment as wholly as possible, and slowly slowly something starts unfolding in you, and you start discovering yourself. The more challenges you give yourself, the more you discover.

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**M**an lives in a dark night of the soul. Morning happens on the outside but very rarely in the inside. The moment it happens inside you are a Christ, you are a Buddha. The whole of life is really an opportunity to achieve that inner morning. The inner sun has to rise, and it can rise; it is just waiting for us. Just a hint from our side and it starts rising, just a small indication that, "I am ready to receive," that, "You are welcome," and the miracle starts happening.

The intelligent person will begin his search from his inner being — that will be his first exploration — because unless I know what is within me how can I go on searching all over the world? It is such a vast world.

And those who have looked within have found it instantly, immediately. It is not a question of gradual progress, it is a sudden phenomenon, a sudden enlightenment.

**Y**ou have to live in the world but you have to think of the world only as a big drama. I am against renouncing the world. You have not to escape from the world, you have to live in it, but in a totally different way. Don't take it seriously, take it very lightheartedly, take it as a cosmic joke. It is a cosmic joke. In the East we call it god's play. If it is god's play then we are just actors in it, and nobody takes acting seriously.

You can be a king in a drama, but you don't take it seriously. As the curtain falls you forget all about your being a king; it does not go to your head.

It you are rich, don't let it go to your head, or if you are poor, don't take it seriously. We are all playing roles: play them as beautifully as possible but continuously remember that it is all a game. And when death comes the final curtain drops. Then all actors disappear. They all disappear into one universal energy.

If one can live in the world remembering this, one is totally free from all misery. Misery is a by-product of taking things seriously and bliss is a by-product of taking things lightly. Take life as fun; rejoice in it.



The moment you are open the meeting instantly happens. God is always open, the problem is with us, we are closed. The sun has risen but we are sitting with closed eyes —what can the poor sun do? The light is showering but we are living in darkness. And it is so easy to open your eyes. And the moment you open your eyes all darkness disappears.

The same is true about the inner world: god is always present, open, available, ready to fill you with love, with joy, ready to bless you, but we are closed, we are not ready to receive. We are living in a closed cell with no windows, no doors. We think this is more safe and secure. This is neither safety nor security, this is death. This is living in a grave.

To me that is the meaning of the story of Lazarus coming back to life. To me it is a metaphor, a parable, poetry.

Lazarus is dead and Jesus calls him back to life — that's the function of all the masters of all the ages. But once you open, the joy of opening up is such that you can compare it with the misery of living in a dark cell. Now the whole sky is yours, all the stars are yours and all the mysteries are yours.



# MORNING CONTEMPLATION

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The master is simply an instrument of god, a vehicle. God cannot speak directly to you, he has to come through somebody. Once you have heard a master calling you and you trust him enough to open your windows, the function of the master is finished. Then you will fly out of the window, then you cannot remain in the dark cell any more.

I am proposing a totally new approach towards religion. Religion has to be life-affirmative. It has to enhance your life, it has to make it more beautiful; it has to be creative, not escapist. It has not to dull your senses but to make them more sensitive.

To me there is no god other than life itself, and there is no temple other than existence itself. Then everything becomes a divine celebration. And when I say everything I mean everything: life is celebration, death is celebration; meeting is celebration, departing is celebration; childhood is celebration, youth is celebration, old age is celebration — different kinds of celebration.

If you start celebrating everything you become a real worshipper. And you need not believe in anything; you need not go to church or temple. Wherever you are, whatsoever you are doing becomes your prayer, becomes your meditation, becomes your *sadhana*, your discipline.





I am not in search of another world, something that is beyond death; my effort is to transform this moment now and here into paradise. I am not for postponement. All those people who have been saying, "If you are virtuous, after death you will be rewarded," are being deceptive because who knows what happens after death? Nobody comes back to tell us. These people who are telling us have not known anything. They are just repeating like parrots.

I say never postpone. Postponement is a very subtle trick of the mind. Live the moment in its totality. Always remember, this is the only moment you have got, there is no other moment, there is no other world. This world is god, there is no other god.

Once this vision settles in you it transforms your whole life. Then small things are so beautiful. The mundane is sacred, then the ordinary is suddenly extraordinary.

Love is the most healing force in the world. Nothing goes deeper than love: it heals not only the body, not only the mind, but also the soul. If one can love, then all one's wounds disappear. Then one becomes whole — and to be whole is to be holy.

Unless one is whole one is not holy. The physical health is a superficial phenomenon; it can happen through medicine, it can happen through science. But the innermost core of one's being can be healed only through love.

Those who know the secret of love know the greatest secret of life. Then there is no misery for them, no old age, no death. Of course the body will become old and the body will die, but love reveals to you the truth that you are not the body, you are pure consciousness; you have no birth, no death. And to live in that pure consciousness is to live in tune with existence. Bliss is a by-product of living in tune with existence.

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**T**he man who knows what to do with all his elementary forces becomes gold; his life becomes really precious. Each moment is so inestimably valuable, each moment is such a gift that one cannot be thankful enough for it. There is no way to show our gratitude to god. His gift is of such immense proportions that we don't really deserve it. He has given out of his abundance.

Knowing this accord, feeling this accord, one becomes blissful. And out of that bliss arises a thankfulness towards existence. That thankfulness is prayer.

I am not much interested in god, in heaven, but I am absolutely interested in love, because the person who knows what love is, is bound to know what god is, but not vice versa. One may go on believing in god — one will not come to know what love is. In fact the believers in god have created so much hatred on the earth... nobody else has done so much mischief. Christians, Mohammedans, Hindus — they are all participants in a great conspiracy.

They talk about god, about peace, about love and all that they do is make bloodshed and nothing else. And for centuries that has been going on. In fact no sinners have done so much sin as your so-called saints. They may not have done it directly, but they have provoked people to do such things.

Now when man becomes a little more alert and aware this whole thing will seem so ridiculous, so primitive and so stupid. And this has been done in the name of religion.

Hence my emphasis is on love, because if love happens then everything else happens. There is no question about it. A loving person cannot avoid encountering god for long.

Even if he wants to escape he cannot escape; he will find god, he is bound to find him. It is inevitable.





Prayer does not need any words. What is there to say to god? He knows it already. What is there to ask? He has given it already. And if something is not given, that simply means it is not needed. He is wiser than you, but people go on advising him: "Do this, do that, give me this, give me that," as if god is not wise enough. All your prayer is just advice, and people go on persisting every day. It is a kind of nagging of god, "How long will you not listen? I go on asking morning and evening...."

To me prayer has nothing to do with words. It is a silent gratefulness; it is utterly silent, but a deep gratefulness. It is possible only if you learn how to be blissful; otherwise there will be nothing to be grateful for.

Let your life be a life of love and laughter and you will start feeling a subtle presence of prayerfulness in you. And that prayerfulness will not be Christian, Hindu or Mohammedan, it will be simply prayerfulness.

One who loves is loved by the whole existence. Existence only echoes us from all directions, from all dimensions. If we sing a beautiful song the song comes back to us a thousandfold more beautiful, it showers back on us. Whatsoever we give is given back.

People are miserable for the simple reason that they are giving misery to others, they are giving pain to others.

Whatsoever we sow we reap. And of course if you sow a single seed, you will reap thousands of seeds. Existence is not miserly, it gives abundantly, but it can give only when you have given already — it multiplies that which you give, so everything basically depends on you. If you want bliss, shower bliss on everyone, on everything. If you want love, love. If you want anything, wanting is not going to help — do it, materialize it, and soon you will be surprised, whatsoever you have given always comes back to you, multiplied a thousandfold, not less than that.

Whatsoever you want, give and you will not remain empty. You will be fulfilled, immensely fulfilled; beyond your imagination, beyond your dreams you will be fulfilled.



Unless your heart sings and dances you are not really living, you are only dragging... fulfilling certain duties, going through certain rituals, somehow managing and maintaining a facade. But deep inside there is emptiness and a great trembling because one knows in the deepest part of the heart that life is not yet fulfilled, that one has not been able yet to sing one's song. Everybody is born with a song, his song, and unless he sings it he remains unfulfilled.

Just look at a tree when it blossoms and you will see great contentment surrounding it, great rejoicing. It is dancing because it has come home, it has fulfilled the task given to it. It is no longer empty, it is overflowing. Flowers come only when the tree is overflowing. And songs also come only when one is overflowing.

**Y**ou get only that which you have because that which you have becomes a magnetic force; it attracts something similar to it. It is as if a drunkard comes to a city: soon he will find other drunkards. If a gambler comes to the city, soon he will become acquainted with other gamblers. If a thief comes to a city he will find other thieves. If a seeker of truth comes to the city he will find other seekers.

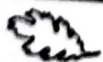
Whatsoever we create in us becomes a magnetic center, it creates a certain field of energy. And in that field of energy things start happening. So if one wants existence's blessings one should create whatsoever blissfulness one is capable of, one should do one's utmost, and then a thousandfold bliss will be yours. The more you have, the more will be coming. Once this secret is understood, one goes on becoming richer and richer inwardly, deeper and deeper is one's joy. And there is no end to ecstasy — one just has to begin in the right direction.



**B**liss is music, music that arises when all your parts — your body, your mind, your heart and your being — are functioning in deep harmony; then your life becomes an orchestra!

Ordinarily there is only noise, no music. The body goes on shouting out its own desires; they ask for their fulfillment, not taking care of any other needs. The mind goes on insisting on its own ambitions, desires, but not bothering at all about the heart, always ready to sacrifice everything for its own fulfillment. The heart goes on hankering for its own feelings, emotions, love. And the being is an absolutely neglected part; we have completely forgotten about it. It goes on whispering in a still, small voice within you, but nobody listens because the body is very loud and the mind is very articulate, and the heart is very persistent.

This life can become a harmony. All these parts which are playing solo can become part of an orchestra. You just need a guide which can bring all these four elements together, can help them to understand each other, can help them to help each other. That's what happens through meditation, through awareness. Awareness becomes the guide



# MORNING CONTEMPLATION

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and slowly slowly it persuades every different section of your being to come into closer harmony.

So put all your energies into awareness — be meditative. Out of meditation there is great music, and that music is bliss. Once you have heard your inner music everything else pales. There is nothing which can be compared to its beauty and its benediction.



Existence loves all. Existence is not indifferent to us, but it appears indifferent for the simple reason that we are indifferent. Existence only reflects. It is a mirror; it echoes us. If we shout at it, it shouts at us. If we sing to it, the song is returned. Whatsoever we do is returned in a thousandfold way, because it is returned from all the dimensions, from all the planes of existence.

It appears indifferent because we are not loving. Once you start loving all that is — the river, the mountain, the stars, the people, the animals — once you start getting involved into life with deep love, once you become warmed up the whole existence becomes warm towards you. It always pays in the same coin.

It looks meaningless because we don't create meaning. It looks as if it is very dull and drab because we are dull and drab. To a Buddha it does not appear like that. Buddha has said, "The moment I became enlightened the whole existence became enlightened."

And I can vouch for him. What he says is absolutely true. That's my experience too: whatsoever you are, existence is that for you.

Meditation will teach you two things: meditation as far as your inner world is concerned; and love as far as existence is concerned. Meditation has to be your center — awareness, a silent watchfulness; and love has to be your circumference, a warmth for no reason at all — because it is so beautiful to be warm.

At the center be meditative, at the circumference be loving, and you will see the whole existence change. It is the same existence; in fact you are changing, but immediately, as you change, the whole existence changes with you.



Laughter is one of the most divine experiences, but very few people really laugh. Their laughter is shallow. Either it is just intellectual or just a facade or just a formality or just a mannerism, but it is never total.

If a man can laugh totally, wholeheartedly, not holding anything back at all, in that very moment something tremendous can happen — because laughter, when it is total, is absolutely egoless and that is the only condition in which to know god, to be egoless.

There are many ways to be egoless but laughter is the most beautiful way. Laughter needs no talent. In fact children laugh more beautifully, more totally. As they grow up, their laughter becomes shallow; they start holding back, they start thinking whether to laugh or not to laugh, or whether it is right in this situation to laugh.

Learn the laughter of small children again — laugh consciously and totally — and not only at others, at yourself too. One should never miss an opportunity to laugh. Laughter is prayer.

**R**eligion should not be a separate activity, it should not be apart from life, it should become your very life. Whatsoever one is doing — cooking, washing clothes, gardening — it is all prayer, it is all meditation, it is all celebration. When religion becomes something apart from life it creates escapism. When religion means life then it becomes creativity. Take life as lightly as possible. The more lightly you take it, the closer you will be to enlightenment. The more lightly you take it, the more you will become full of light.



**M**an ordinarily lives a very partial life, very half-hearted. He lives in a lukewarm way, neither cold nor hot, neither this nor that. His life is without passion, without intensity. And that's why it is dull, that's why it is mediocre.

Life takes on a totally new flavor when you live it totally, intensely, passionately, when you risk. Then great intelligence arises in you. In risking you become sharp like a sword. But people who never risk, their swords go on collecting dust, their mirrors go on collecting dust. Their swords become rusty, useless. And that's what has happened to millions of people and their souls.

My effort here is to help you to clear the dust from the mirror of your consciousness, to clean the sword of your intelligence. And the only way is to live at one hundred degrees, because it is at that point that evaporation happens. The ego disappears and you are part of the whole. And to be part of the whole is to be holy.

Peace is divine, it is god's gift. And god is very fair: if you are going into meditation earnestly, sincerely, you will be rewarded. There is no question about it, it has always happened that way. But this thing has to be remembered: peace is god's gift. We cannot do anything about it directly but we can create the right situation in which it descends from above.

It is like flowers: you cannot do anything directly about the flowers but you can prepare the ground, you can sow the seeds, you can help the plant to grow, and wait. In the right season, at the right moment the flowers will come; your effort will be rewarded. But you cannot pull flowers out of a seed, nor can you pull flowers out of a tree; you have to allow them to happen. They come from some unknown source, some mysterious source, but they always come. One has to be patient enough. One has simply to do one's work and trust that whenever the time is ripe the flowers will come. They have always come. They came to Jesus, to Buddha, to Mohammed; they are going to come to you too. God has no favorites, he is neither for somebody nor against somebody. God simply means the ultimate law of nature. Just fulfill your task and nature immediately responds.



To be cheerful is to be religious, to be sad is to be irreligious. Hence the so-called saints in my evaluation are no saints at all. They look so sad, so dull, so dead, how can they be experiencing god? If the experience of god brings such sadness then it is not worth experiencing. If the experience of god makes people so dull, with such long faces, then it is better to avoid god. Even if by chance you meet him, run away.

That is not my vision of god. It must be the devil masquerading as god before these saints; he must have deceived these people. God can only mean celebration, god can only mean festivity. God to me is nothing but the festive dimension. So be blissful and let blissfulness be your prayer.

One should start enjoying just sitting silently for no reason at all, with no motive at all — just for the sheer joy of sitting silently, just breathing, being, listening to the birds or watching your breath. Slowly, slowly a new fragrance starts arising in your being. That fragrance is meditation, that poise, that calmness, that stillness. It comes from beyond as a gift.

And whenever someone is ready it always happens, inevitably. Nature is never unfair to anybody. Whosoever deserves and whatsoever he deserves, he gets. If people are miserable they deserve it, that's what they deserve. Nobody is at fault, nobody else; nobody else is responsible — they have earned it. If somebody is blissful that simply means he deserves it. Nature always gives that for which you have become worthy, for which you are ready and prepared and receptive to.



**G**reen represents life, aliveness, freshness. It is the color of the trees. For thousands of years the so-called religions have destroyed all greenery in man's being. They have left man almost like a dead tree: no foliage, no flowers, no juice flows any more. Hence humanity seems to be so sad and bored. I want to bring a dance back to humanity, I want human beings to be rooted in the earth again so that juices can start flowing again, so that great foliage, great greenery can happen again.

Unless one blossoms, one remains discontented. A tree is fulfilled when there are flowers, and in the same way is man fulfilled. The flowers of love, of bliss, of freedom, of intelligence, of godliness — only these flowers can give the sense of fulfillment. And the fulfilled person is never sad.

To me the fulfilled person is a saint; others are only pretenders. I want my sannyasins to be saints in the real sense: alive, rejoicing, singing, dancing, making life a festival.

Patience is a fundamental quality of the seeker. Impatience is a barrier in the search.

You can't be in a hurry as far as god is concerned because god lives in eternity, and hurry means you are counting minutes and seconds and hours. That won't do. If you want to know god, if you want to know truth you have to know the way of eternity. That's why patience is needed.

Forget all about time, don't be in a hurry, don't be impatient. Wait. Wait lovingly with great expectancy but no expectation, full of joy that the guest may be coming any moment. But don't feel frustrated if he has not come yet. Keep everything ready to receive him. Go on preparing. If he has not come that simply means you are not yet ready.

So there is nothing to feel frustrated about. Just look around, prepare and prepare and prepare. The moment your preparation is perfect your silence is perfect, your emptiness is perfect, he comes — immediately he comes!



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**M**an has raw energies. They have to be refined, and then the same raw energies which ordinarily create misery, darkness, despair, start creating great bliss, great celebration. They are the same energies, they have to pass through a subtle process of meditation, just a little refinement.

For example, the sun has the same light as the moon. In fact the moon has no light of its own — it simply reflects the sun's light — but you can see the difference is tremendous. The sunlight is harsh, aggressive, hot, violent, fiery. The same light reflected by the moon suddenly becomes cool, soothing, peaceful, serene.

You can look at the moon for hours but you cannot look at the sun. If you look, it will burn your eyes, it will destroy the subtle nervous system of your brain. But the moon is very soothing, nourishing. The moon's light is not basically different, but it has passed through the moon.

Meditation is like the moon: it transforms the energy of lust into love, anger into compassion, greed into sharing, aggressiveness into receptivity, ego into

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humbleness. Moonlight represents something very significant because you have to pass through the same process, from the sun to the moon, from the extrovert towards the introvert, from the out-going into in-going. And then miracles start happening, unbelievable miracles start happening. One may have never dreamt, never imagined that such beauties were possible. Then for the first time one feels thankful to god and prayer arises naturally.



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Gold has always been symbolic, both in the East and in the West. For centuries alchemists have talked about it, and they have been very much misunderstood because people thought that they were talking about real gold. They were talking about gold only as a metaphor.

Ordinarily a man is like an orchestra in which there is no leader, no guide and everybody is playing solo. Although it is an orchestra, everybody is playing solo according to his own ideas, not bothering about others, what they are doing, not making any effort to bring harmony; hence the noise, hence the craziness inside, the insanity. Almost the whole of humanity is insane. Of course people differ in degrees: a few people are more insane and a few less, but a difference of degree is not much of a difference.

Only very few people — once in a while a Buddha, a Lao Tzu, a Basho, a Jesus — only very few people have been able to become guides of all their elementary forces and have been able to play not solo, but an orchestra. These few people who have been able to bring some accord into their beings have known the ultimate truth.

That's what is meant by gold. It is the most precious metal; hence it became symbolic.

Everybody would like to be a man of peace, but just by liking one cannot become a man of peace. People go on shouting for peace and the same people go on preparing for war. The same people go on talking about peace and the same people go on piling up atom bombs, hydrogen bombs; they are not different people.

It is a very strange phenomenon. Man lives in such contradiction for the simple reason that it is easy to desire good and beautiful things, but to materialize them is a totally different thing. To dream is one thing, to make the dream a reality is another.

Everybody can afford dreams, and when you are dreaming you can dream beautiful dreams, but dreams are dreams: when you wake up they have not changed your reality even by an iota — the reality remains the same. And man becomes split: he dreams good things about godliness, about peace, about love, and he prepares for war, for destruction, for violence.

A real man of peace will have to go through an inner transformation, only then the dream becomes a reality. Meditation is the



## CONTEMPLATION BEFORE SLEEP

alchemy of transforming your aggressive energies into peaceful energies. It transforms your violence into love. They are not different, it is the same energy.

We have energies but we are not grown-ups. Hence our energies go berserk. Meditation is the process of growing up.

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Life is a miracle. In fact there is no explanation for it, for why it should be. Neither the philosopher nor the theologian, nor even the scientist, has been able to explain why life should exist at all. And I don't think it is ever going to be explained; the mystery will remain. The mystery cannot be demystified, because it is not a question of knowing more; in fact, life is something like a miracle. It should not exist but it does.

What is the need of roses and lotuses and thousands of flowers? There seems to be no intrinsic necessity. If they were not there, nothing would be missed. If we were not here, the earth would go round and round the sun without missing us at all. Existence would continue the same way. The stars would be there and the moon would rise and the trees would grow and everything would be as it is. But life has happened — not only life but consciousness, love. These are all miracles upon miracles.



Hitherto humanity has praised hardness very much, particularly in man. For centuries man has been a male chauvinist pig! He has praised all that is aggressive, cruel, violent, warlike, and he has condemned all that is feminine.

And it is because of this a great problem has arisen. The problem is: all that is beautiful is feminine, and if you condemn the feminine then the beautiful disappears from the world.

And we have struggled hard to destroy the beautiful. The ugly has dominated the beautiful; the hard has been praised against the soft.

Lao Tzu says, "Don't be hard like a rock, but be soft like water." He calls his way of life the watercourse way. And he says, "Ultimately the soft wins over the hard, the rock will disappear one day. Let the water go on falling on it and the rock will be reduced to sand." Of course, right now you cannot see it happening, it will take time, but the rock cannot destroy the water. For that one needs a little deeper insight — a longer vision, a bigger perspective. And we are very shortsighted. We only see so far. Because of

## CONTEMPLATION BEFORE SLEEP

this shortsightedness the rock seems to be worth choosing, not water. Those who have seen reality in its true perspective of eternity, they say something totally different. Let softness be the gift.

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In the morning when the sun is just about to rise, there should be singing, dancing — just as birds dance and trees sway in the wind and everybody is agog, waiting for the sun to come on the horizon, and then suddenly the sun comes. It is a welcoming song, the most beautiful song, because it is the beginning of the day, the beginning of a new day, a new birth.

In the East we have thought that going to sleep every night is a small death. It is, because in sleep you completely forget who you are. If you die in your sleep you will never know when you died or whether you were even alive. So sleep is a small death, a mini-death.

And every morning is a mini-birth, a new birth, and you have to praise the lord — he has given you another day! We are not worthy, we have wasted yesterday, all the yesterdays. But he is generous, he has given us one more chance to try again, to live, to rejoice, to be total.

The most essential thing needed today is the beginning of the new man. The old is finished and gone, the old is tired, exhausted,

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spent. We are just somehow carrying the old corpse. It needs to be burned, given a last farewell. We have to say goodbye to it so that we can welcome the new.

Meditation brings you to the beginning of a new birth, an inner birth; it is the beginning of dawn inside. It is only through meditation that one can get out of sleep and can enter the day, because it is only through meditation that one can become awake.



Gentleness is one of the most divine qualities because the first requirement for being gentle is to drop the ego — ego is never gentle. Ego is always aggressive, it cannot be gentle. It is never humble, it is impossible for it to be humble. Its whole project crumbles if it becomes humble. And gentle is the way to reach existence.

One should be more like water than like a rock. And remember always: in the long run the water becomes victorious over the rock.

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19

The morning is never far away; it simply needs the heart to open and to sing a song of welcome, and it is there. It is just waiting for you to sing your heart out. The moment you start dancing the sun cannot resist the temptation to come up on the horizon.

I feel sometimes that if one day all the birds decide not to sing, the sun will not rise. For what? If all the trees decide not to open their flowers, "Let the sun come first," the sun won't come. There has to be an inner connection, it cannot be a one-sided affair. It is not only that the sun rises and the flowers open and the birds sing — no. Vice versa is also true: the flowers open, the birds sing and the sun rises. It has to be two-way.

Life is always interdependent. The poets have felt it. Tennyson said, "If I could understand a single flower, root and all, then I would understand the whole universe." And he is right — but this has only been a feeling in the poets. Mystics have seen it, experienced it, that this is so.



If your life becomes compassionate, that is the proof, a concrete proof that you have gone through an inner transformation, all tensions have disappeared and there is now absolute calm, absolute silence, absolute peace. You have arrived home. Compassion becomes the symbol, the criterion, the manifestation of what has happened at the innermost core of your being. Meditation happens inside, compassion is its outer expression, its manifestation. Nobody can see anybody else's meditateness, but everybody can see the compassion, the love, that surrounds such a person. He becomes love, he becomes compassion.

Go deeply into meditation so compassion can be achieved. That is the ultimate truth of life.

The inner music has a strange quality. The outer music needs an instrument, it needs a duality — the musician and the instrument. The inner music does not need duality — the musician is the music, the musician is the instrument, the musician is all. There is no division. The inner music means silence, the sound of silence.

Silence has its own music. It can be heard only by those who have dropped all noise from the head. It can be heard only from the heart, not by the head. The heady person goes on missing it. Only the person who is full of heart, full of love, can hear the music.

This is the music that helps you to go beyond. It becomes a rainbow bridge. You cannot grasp it with the mind, you cannot comprehend it with the mind. The mind has to be put aside, completely put aside, and then suddenly it is there.

That is the whole art of meditation, putting the mind slowly aside and getting to the inner music, becoming attuned to the inner world of oneness. You can call it the experience of god, tao, truth, dhamma; it is really nothing but the experience of the ultimate music.



**L**earn to be more and more silent, learn to be more and more still. Enjoy silence and stillness. Those are the basic preparations for the ultimate guest. When you are in profound silence you are capable of becoming the host to godliness.

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If you hide the flower in a room where no sun reaches it, no wind reaches it, you may think that you are protecting it, but you are killing it, you are committing a murder. It is with good intentions, of course, it is for the flower's own good, because outside there is wind and there is too much rain and too much sun and you want to protect the delicate bud. So that it can become a flower you hide it in your bedroom and you close all the doors and all the windows. It will die.

It can open only when it is connected with the sun, it can open only when it can dance in the wind, it can open only when it can enjoy the shower of rain, when it can have a dialogue with the stars. It belongs to the whole; it can only open up in a deep-rootedness with the whole.

Man remains a bud, his blissfulness remains a bud for the simple reason that he is too concerned about security, afraid of danger, insecurity, risk. So he keeps himself within a certain boundary and encloses himself in a protective wall. This is how he becomes a prisoner.



## MORNING CONTEMPLATION

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21

Life can be lived only as insecurity, life can be lived only as danger — there is no other way.

But in the name of security we miss the whole opportunity of opening up. We miss immortality because we are afraid of death. If we accept the danger and go into it, rejoicing it, making it into an adventure, then life is bliss. And only these adventurous souls have known who god is. I teach adventure, courage, risk. I teach aliveness.

**Y**our religion has to be not out of fear, but out of love. Don't be afraid of hell — there is no hell, there never has been. It is a fiction created by the priests to exploit humanity, and they have exploited humanity for centuries. And there is no heaven either....

Yes, there is a certain kind of hell and heaven, but that is psychological, within you. It has nothing to do with any place, somewhere below the earth or above in the sky. It is not geographical. Drop the idea of heaven and hell — religion has nothing to do with all that nonsense. Drop the idea of god as a person. To call god the father is simply to provoke your fear, because each child has been afraid of the father from the very beginning. There is no god as a person and there is no super-father in heaven. God simply means the whole existence, it is another name for life. Love life, be devoted to life, live life as totally as possible. Offer yourself to life totally without holding anything back and then great bliss arises, bliss that has a beginning but no end.



I teach fearlessness and freedom. Freedom from fear is the greatest quality needed to know god, needed to know bliss, needed to know truth.

So come into the open, into the sky. Drop all fears because all those fears are false. And enjoy the adventure of life with all its dangers, with all its insecurities. It is a beautiful life; in fact it is beautiful only because of those dangers and insecurities.

The plastic flower is not in danger, the real flower is in danger. But the plastic flower is not a flower at all. It is far more significant to be alive for only one day — from the morning to the evening, and then the petals wither away. But to live intensely and passionately for just one day, in the sun, under the sky, is enough, rather than being a plastic flower and living for thousands of years. That is not life at all. It is not a question of length, it is a question of intensity.

One should burn one's life-torch from both ends simultaneously. Let it be a single moment but let it be totally alive. That will give you the taste of god and the taste of eternity.

**W**hen you move inwards, the people who have gone in cannot leave any footprints for anybody. It is impossible, because everybody's inner territory is so different that Buddha's footprints won't help you, and if you follow Buddha's footprints literally, you will never find yourself.

Jesus' map won't help you; you cannot follow it literally. It can help you in a very indirect way; it can make you aware of certain things inside, but in a very vague sense. It can give you the confidence that, "Yes, there is a world inside, no doubt about it, because so many people cannot be lying. Buddha, Jesus, Zarathustra, Lao Tzu, Mahavira, Krishna, Mohammed — such beautiful people cannot be lying. They cannot be in a conspiracy, for what? They never existed together — in different ages, in different countries — yet they all speak almost the same language....

"But you cannot follow it exactly because Buddha's inner territory is different. Each individual is unique, so unique that you have to discover yourself all alone; hence great courage is needed.

This is the greatest adventure in life, and one who goes on this adventure is blessed.



**E**ach being has a tremendous glory to be released, great fragrance to be released. Man looks small but he is not. He contains oceans, oceans of bliss; he contains skies, skies of freedom.

The spiritual experience is like an atomic explosion: the atom is so small, but when it explodes it is so big, so huge. The experience of one's own self is exactly like that. It is an explosion, an explosion of atomic consciousness. Suddenly you see yourself as the whole: unbounded, infinite. That is our glory — it has to be attained. Without attaining it we can't be contented.

**L**ife is music, mind is noise. And because of the noisy mind we are unable to hear the music of life. Unless we stop the mind and its noise we will never come to know the beautiful music of life.

When the achieving mind ceases, bliss is. When the achieving mind functions, bliss is not. That's the whole secret of all the religions, of all mysticism. If one can understand this simple secret there is nothing more to understand in life. It is enough — this is a master key.



Nobody is new, all are very ancient pilgrims. We have always been here — in different forms, in different bodies, doing different things, but we have been here and we are going to be here forever. There is no way for us to disappear from existence. Nothing can be destroyed and nothing can be added to existence. Existence is always exactly the same.

Now even science accepts that we cannot destroy anything and we cannot add anything; only forms change. The river goes on, only waves change. Sometimes there are big waves, sometimes small waves, sometimes no waves, but it is the same river. With waves — big waves, small waves, no waves — it is the same river.

This insight takes you beyond time, and to go beyond time is to go beyond misery. To know the timeless is to enter into the world of bliss.

Remember that which abides, which never comes, never goes. That is god, and that is within you as it is within everybody else.

**M**usic comes very close to the experience of godliness because godliness is the ultimate music of existence. It is another name for the harmony that exists in the universe. What we call music is only a tiny drop of it. But even though it is a tiny drop it contains the whole secret of the ocean.

That's the attractiveness of music: it releases meditation in you, it releases the imprisoned splendor. For a moment all the walls of the prison disappear. For a moment you are transported into another world. For a moment you transcend time and space, you become infinite, unbounded. That is the beginning, the beginning of a journey that never ends.

Music was born in deep meditation. Music is an effort to create on the outside the same circumstance as happens in deep meditation within you. Hence a real meditator is the true musician. He may play, he may not play. He may compose, he may not compose. But he knows the secret, he has the golden key, and the true musician is bound to stumble sooner or later on the fact of meditation. He cannot avoid it for long, it is inevitable because the



# CONTEMPLATION BEFORE SLEEP

outer provokes the inner, it challenges the inner music that is fast asleep. And the same music is hidden in the whole existence; hence I call music one of the most divine phenomena in existence.

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24

Every human being brings a truth into the world. Every human being is a messenger of god — not only Jesus Christ or Buddha or Zarathustra, they know they are; others don't know that they are. But the moment you are born you bring a truth in your being. And unless that truth is expressed you will not feel contented. Unless you deliver the message to the world you will feel a deep discomfort because you are not fulfilling your duty towards existence.

You have to sing the song of your heart. You have to dance your dance. You have to be utterly individual, not an imitation, not a carbon copy. You have to bring out your original face. The moment you are able to reveal your original face to the world, your life will be fulfilled. Tremendous joy arises out of it.



**M**editation is music, the ultimate music: music without sound, music of silence. It is far richer, far deeper than any music that we can create through sound because sound is after all, a disturbance. We can make the disturbance lovable, but still it is a disturbance. Silence means no disturbance, nothing stirs, but there is great music, there is great harmony in that wordless, soundless state. Meditation leads into that state of silence, and unless a man knows that silence he is not aware of what he is carrying in his heart. He remains unaware of his own kingdom, of his own richness, of his own treasures. He remains a beggar while he can be an emperor any moment — just by turning in. Science is alchemical: once you have penetrated the barrier of sound, once you have passed the barrier of sound and reached into the very core of your being you have reached the very center of existence. Those who have heard it, they have called it by many names. One of the names is god.

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26

Just one *champak* flower is enough to make the whole house full of fragrance. Just one flower in the garden and the whole garden will be perfumed. And it is a small flower. In appearance it is not beautiful at all, in appearance it is very ordinary, but don't be deceived by appearances. If you come across the *champak* flower you will see a very ordinary flower not worth looking at twice. But it is the most precious of flowers. It contains the greatest perfume possible. So always remember, the appearance is not the real determining factor in life. The container is of no importance but the content is.

The body may be ordinary, homely, and yet it may have a soul which is beyond comprehension. The body may be very beautiful and may be utterly empty, with no soul at all. This will happen many times in your life; you will come across beautiful people who have no souls at all and you will come across people who are very homely but have tremendous qualities. Never be deceived by appearances. Always look deeper, search deeper. Look at the center, not at the circumference.



God is not a philosophy, god is more music. God is not a therapy, god is more poetry. God is not a hypothesis, it is more a dance. Start seeking god in these directions and you will be moving rightly, you will arrive home. Follow music in the outer world and in the inner world. There is no need to go to any other temple, music is enough. Learn to listen to the music of existence: the wind passing through the pine trees, or the sound of water, or the ocean in a tremendous dance. Listen carefully, attentively, listen mindlessly, listen without thinking, so that it can penetrate to the very core of your being. And you will be surprised what *The Bible* cannot give you, what the *Gita* cannot give you music can give you.

Unless one creates music in one's being, unless one starts living as a dance, unless one celebrates existence there is no possibility of knowing god, because god is the ultimate crescendo of dance, song, celebration. God is not for sad people. It is for those who are capable of love and laughter.

This existence is a tremendous play. Don't take it seriously. Take it with a song in your heart, thank it joyfully. Move in the world with a light foot, and with laughter in your heart. And then suddenly the whole existence starts turning into a divine experience. The mundane becomes sacred, the ordinary becomes extraordinary.



Man without meditation is a man without any song in his heart, without any poetry in his being, without any celebration. His spring has not come yet, his flowers are still waiting, they have not yet materialized, he has not yet bloomed, his fragrance is not released. He is just like a seed: encapsulated within himself — unaware, completely unaware of what he can be, of what he is. And he goes on living an ordinary life with no joy, with no bliss, with no dance. He drags, life is like a burden; he somehow manages to carry it. In fact death looks like a relief that sooner or later everything will be finished and one will be able to rest in the grave.

Life is a school. We are here to learn something, and the most important thing to learn is how to sing, how to dance, how to rejoice; and all that becomes possible through meditation. Meditation releases all those energies in you. And thousands of flowers start blooming in your being. Then paradise is no longer after death, then paradise is now and here. And when paradise is now and here, only then it is a truth.

**L**ife is a great art. One should not take life for granted. Birth is not synonymous with life, birth is only an opportunity; then you have to work upon yourself. There are a thousand and one things to be dropped: greed is there, anger is there, hatred is there, lust is there and so on.

And unless these things are dropped, unless they are removed from our being... they are like weeds, and we are so full of these weeds, we have to change the whole soil, we have to remove all the stones, we have to prepare the ground; only then are roses possible. And when roses grow in your being, your life starts having joy, your life starts having beauty, your life starts having grace. And then you have something to offer god; otherwise what is there to offer?



The first step towards truth is cheerfulness, deep inner dance. One has to drop all that prevents that dance, one has to drop all that prevents one's life becoming a celebration. And we are all carrying many conditionings which are against blissfulness.

In fact religion has become almost synonymous with seriousness. Religious people look so sad, as if it is a sin to laugh. They cannot sing, they cannot dance, they cannot enjoy anything. They are against life. That is not the way to find the truth.

Love life, love the small things of life, the very small things. Eating, walking, sleeping — just the ordinary activities of life have to be transformed into delight. They have to be done with such joy that they all become a dance. Then truth is not far away, then each moment it becomes closer and closer. In the very moment your bliss is total, truth descends in you. And truth liberates.

**W**e are all born as rocks and we all have to become roses. The rock has the capacity to become a rose. It looks impossible but it only looks impossible. It has happened many times; it can happen to you too. If it can happen to Jesus, it can happen to you. If it can happen to me, it can happen to you. And I am talking from my own experience. Everybody is born as a rock but very few people try to make the best of this great opportunity and become roses — very few, very rare people try to make the best of this great opportunity. Most simply live like rocks, rolling stones, accidentally moving with the river hither and thither, gathering no moss and then dying. They are born as rocks, they die as rocks. Nothing happens in your life unless you become a rose.



If one can become laughter, if one can become love, then there is no need of any other prayer: one has already entered into the divine.

I have never seen any sad person enter into god. The only way towards god is the way of dancing. So learn to dance, sing, celebrate, rejoice; and then you will find god everywhere. Then each experience is divine and the ordinary starts changing into the extraordinary, the mundane disappears into the sacred. The whole of life becomes so god-full that it is not a question of some god somewhere above, in the sky. Wherever you are, you are surrounded by god. You are always walking on holy ground. Then each stone has a sermon in it and each rock is a scripture. One just needs a heart, a dancing heart, to see, to feel, to be!

The body is beautiful, the body is a temple; but it is beautiful only when you know that you are not it. If you become identified with it, it becomes ugly; it becomes an imprisonment rather than a temple.

If you know, "I am not the body but only the guest and the body is the host," then the body is a temple; and a temple has beauty, serenity, a sacredness. If you forget this, you start thinking, "I am the body," as millions of people think — ninety-nine point nine percent of all people think that they are the body.

And the experience that whatsoever happens in the body has nothing to do with you is such freedom, is such a relief, that suddenly you become weightless. That weightlessness is one of the significant by-products of meditation.

Meditation simply means the art of witnessing. Start by witnessing your body and then your mind — and get out of both! In fact by meditation you will be out of both. And the day one knows, "I am not the body, not the mind," one has come home. Then one knows who one is.



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Identification with the body becomes identification with death, old age, sickness. The moment you are not identified with the body, when you know, "I am separate, I am consciousness," you are immediately freed from illness, old age, death. They will happen to the body but you are just a witness to it all, just an onlooker; it has nothing to do with you.

I am in tremendous love with the world and life, and I teach my sannyasins to be great lovers of life. Dance with the wind, dance when it is raining, dance with the trees, and you will be surprised that religion is not in the scriptures, it is spread all over existence. You

may have its glimpses from a rainbow, you may have its experience from the dance of a peacock or a cuckoo calling from a faraway distance, or somebody playing on a flute.

Religion is not something dead. Religion is very much alive, and you have to be alive to make contact with it. If you live in misery, you live in death. If you live in bliss you become more and more alive. When your bliss reaches

a peak, to an orgasmic peak, then you contact existence. And that contact gives you

the proof that life is not only matter but something more. And that something more is

indefinable. You can call it x, y, z, enlightenment, tao, truth, godliness, but these are just words to indicate something which cannot be contained in any word.



because we have come to a certain stage of growth. Man is no longer childish, he has come of age.

But great effort is needed. One needs to put one's total energy into it. Put your total energy into giving yourself a rebirth. And it will not only be a rebirth for you, it will be helping the whole humanity. To me that is true service.

**M**y whole vision is that of a dancing, singing, loving, laughing humanity. I would like to fill the whole earth with laughter, with music, with poetry, with paintings, with creativity, with more sensitivity. And the more a person is sensitive, creative, the more he is religious: the more he is creative the more he is close to the creator, obviously. So rejoice in life — remember, that is my message to you!



# About Osho

Most of us live out our lives in the world of time, in memories of the past and anticipation of the future. Only rarely do we touch the timeless dimension of the present — in moments of sudden beauty, or sudden danger, in meeting with a lover or with the surprise of the unexpected. Very few people step out of the world of time and mind, its ambitions and competitiveness, and begin to live in the world of the timeless. And of those who do, only a few have attempted to share their experience. Lao Tzu, Gautama Buddha, Bodhidharma... or more recently, George Gurdjieff, Ramana Maharshi, J. Krishnamurti — they are thought by their contemporaries to be eccentrics or madmen; after their death they are called “philosophers.” And in time they become legends — not flesh-and-blood human beings, but perhaps mythological representations of our collective wish to grow beyond the smallness and trivia, the meaninglessness of our everyday lives.

Osho is one who has discovered the door to living His life in the timeless dimension of the present — He has called Himself a “true existentialist” — and he has devoted His life to provoking others to seek this same door, to step out of the world of past and future and discover for themselves the world of eternity.

Osho was born in Kuchwada, Madhya Pradesh, India, on December 11, 1931. From His earliest childhood, His was a rebellious and independent

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spirit, insisting on experiencing the truth for Himself rather than acquiring knowledge and beliefs given by others.

After His enlightenment at the age of twenty-one, Osho completed His academic studies and spent several years teaching philosophy at the University of Jabalpur. Meanwhile, He traveled throughout India giving talks, challenging orthodox religious leaders in public debate, questioning traditional beliefs, and meeting people from all walks of life. He read extensively, everything He could find to broaden His understanding of the belief systems and psychology of contemporary man. By the late 1960s Osho had begun to develop His unique dynamic meditation techniques. Modern man, He said, is so burdened with the outmoded traditions of the past and the anxieties of modern-day living that he must go through a deep cleansing process before he can hope to discover the thought-less, relaxed state of meditation.

In the early 1970's, the first Westerners began to hear of Osho. By 1974 a commune had been established around Him in Poona, India, and the trickle of visitors from the West was soon to become a flood. In the course of His work, Osho has spoken on virtually every aspect of the development of human consciousness. He has distilled the essence of what is significant to the spiritual quest of contemporary man, based not on intellectual understanding but tested against His own existential experience.

He belongs to no tradition — "I am the beginning of a totally new religious consciousness," He says. "Please



don't connect me with the past — it is not even worth remembering.”

His talks to disciples and seekers from all over the world have been published in more than six hundred volumes, and translated into over thirty languages.

Osho left His body on January 19, 1990, as a result of poisoning by US government agents while held incognito in custody on technical immigration violations in 1985. His huge commune in India continues to be the largest spiritual growth center in the world attracting thousands of international visitors who come to participate in its meditation, therapy, bodywork and creative programs, or just to experience being in a buddhafield.

# Live Dangerously

This series of twelve books corresponds to the twelve months. For each day Osho has given a morning contemplation and an evening contemplation. "Month One" need not necessarily be the beginning of the calendar year but is the first month you begin to read. These short, inspiring meditations have been arranged to be read chronologically rather than randomly, as Osho's understanding of life is developed through each month.

|             |                                 |
|-------------|---------------------------------|
| BOOK ONE    | <b>SURRENDER TO EXISTENCE</b>   |
| BOOK TWO    | <b>SAY YES!</b>                 |
| BOOK THREE  | <b>LOVE IS A FREE BIRD</b>      |
| BOOK FOUR   | <b>LIFE IS A GIFT</b>           |
| BOOK FIVE   | <b>STRANGER TO THE EARTH</b>    |
| BOOK SIX    | <b>BE A LAMP UNTO YOURSELF</b>  |
| BOOK SEVEN  | <b>ALONE WE FLY</b>             |
| BOOK EIGHT  | <b>LIVE DANGEROUSLY</b>         |
| BOOK NINE   | <b>I TEACH FEARLESSNESS</b>     |
| BOOK TEN    | <b>BECOME ONE WITH YOURSELF</b> |
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